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INTERNATIONAL BIBLE STUDY.

April 11, 1886.——,——*John* 1. 35-51.

See last Guardian.

April 18.——*John* 2 . 1-11.

"And the third day." The third day from the one just mentioned when Jesus left the Jordan. "There was a marriage in Cana of Galilee; and the mother of Jesus was there; and Jesus was called, and his disciples, to the marriage." This was perhaps the marriage of some relative of Mary; some one well known to her and her Son, at all events. This incident helps to connect the life of Jesus as a preacher with the life that he had been leading before; it shows him to us in the relations which he had stood in, rather than in those which he was now entering. Jesus does not appear to have refused to hold intercourse with any that desired it; he would accept the invitations of men, but took good care to be true to himself, whatever company he entered, not allowing them to dictate the terms of their intercourse. He was the truth; he could not deny himself; and whenever he went he was the light of the world. But he walked with God, carefully following the lead of providence. He was without anxiety or *empressement;* he did not make haste; but waited for the disclosure of God's will in opportunity.

"And when they wanted wine, the mother of Jesus saith unto him, They have no wine. Jesus saith unto her, Woman, what have I to do with thee? mine hour is not yet come."

The mother of Jesus seems to have been aware at this time that there was with Jesus the power of working miracles, and she evidently thought that this was a good opportunity for him to manifest his power. Some of his disciples were present, some who had heard him spoken of as the Messiah, and who were waiting to see him display his Messianic power. But Jesus did not like the idea that he should be led in this matter by his mother. In his Messiahship he must walk with God alone. It was important that the church of all ages should be armed against the temptation to suppose he could be approached through his mother, instead of directly. Mine hour is not yet come; the indication of providence was wanting. Jesus said: "I do always those things that please him." This was the controlling principle of all his actions. He that believeth shall not make haste, shall not act precipitately. Jesus was never in a hurry. On one occasion only we find him hastening; this was when he was going up to Jerusalem to be crucified.

"His mother saith unto the servants, Whatsoever he saith unto you, do it."

Mary quietly reverts to her proper place. She does well to direct the servants to get their instructions from himself, and not to look to her for direction. In the Gospel destined to be proclaimed among all nations, she speaks to all generations of men, telling them that it is a great mistake to imagine that she can be their mediator with Jesus. How little do they know Jesus, who think that they can reach him better by such a medium. Here is a *whatsoever* that will do to associate with the *whosoever* of John 3: 16, only it must come after it, after life received.

Jesus saw that there was an opportunity of showing the kindness and condescension and friendliness of God, by changing the water into wine. He was not treading in the footsteps of John, and wished men to connect his mission with festivity and gladness rather than with the painful pressure of obligation. He had in mind the predictions of Isaiah 55: 1, 2.

At his command the servants fill the six stone water-pots with water, and he afterwards bids them draw it out for the guests, taking it first to the ruler of the feast. The latter tasting it was delighted with it, and called the bridegroom that he might express to him his surprise at the remarkable improvement in the wine; the usual custom being quite the reverse of this. "Every man setteth on first the good wine; and when men have drunk freely, then that which is worse; thou hast kept the good wine until now."

We suppose this wine to have been exhilarating and not intoxicating. Since we ascertained that the wine used at the passover by the widely-scattered Jews of the present day, is and has been for time immemorial made from raisins, we favour the opinion that this was not fermented wine. Ferment is really corruption.

"This beginning of his signs did Jesus in Cana of Galilee, and manifested his glory; and his disciples believed on him."

This beginning was very different indeed from that which Satan had recommended, a descent from the pinnacle of the temple. Jesus displayed the wealth of his nature, the divinity of his mission, on the principle that only One who is above nature can set aside nature, God only can suspend his own ordinary modes of working, to make it evident to men that his Son is his plenipotentiary to mankind. When God addresses men he does it in a language that they can understand, and the only language that all can understand is the language of the supernatural.

WEEKLY REVIEW.

—At a Conference of the missionaries of the German Missionary Societies, held at Bremen, October 29th last, the missionaries united in protesting against the uncontrolled sale of intoxicating liquors to the Natives of Africa, and in imploring the German Governments to arrest the scourge before it was too late. Nothing shows more awfully the absolute authority of Mammon in this world, than this fact that the States which number among their subjects the largest proportion of intelligent, benevolent and godly men, the States of Europe and America where the Gospel of Christ has made most progress, should favour a traffic so abominable as this, a traffic which sees in the inexperience and ignorance of barbarous tribes a wide and effectual door open to it, and whose gains are derived from the demoralization and degradation which it accomplishes. A portion of the people of those States are denying themselves to make the tribes of the earth acquainted with the elevating and redeeming grace of God in Christ, while the nations themselves extend sanction to a traffic which makes men and women the hopeless captives of Satan.

—It has been recommended that in the countries lately annexed by the German Government, only German Missionaries should be allowed to labour. Mr. R. Cust, in the *Ch. M Intelligencer* says that the idea of excluding foreign missionaries from our English dependency is one that would never rise in an English mind. This subject was discussed in the Conference just referred to, and it was decided by an overwhelming majority that any exclusion of Protestant missions of any nationality, would be very objectionable. That the Roman Catholic Missions should be excluded from the German colonies, is owing apparently to the fact that the R. C. missionaries are generally French in extraction and feeling.

—At Bihé in W. Central Africa there are Roman Catholic priests supported by the Portuguese Government,—but how supported? With barrels of rum "for their own use and for currency to buy goods of the Natives!"

—The editor of the *Bombay Guardian* writes this from Kurrachee, (Apl. 2) whither he has come in connection with his duties as presiding elder. Leaving Bombay on Monday at 1-20 p.m. in the good steamer *Pachumba*, we were delayed some hours by a strong northerly wind and a rough sea, arriving Wednesday about 4 p.m. The two decks were covered with Native passengers of many nationalities bound for Sind and the countries bordering on the Persian Gulf, a large proportion of women among them. During the last 24 hours almost all were down with sickness. As the joy of the Lord lifts one above petty discomforts and annoyances, so misery seems to make people unmindful of things that would otherwise be scarcely tolerable. We noticed a poor woman with her child lying on the deck, on some bedding, so prostrated by sickness that when we shipped a sea and the water washed over her bedding and her person, she took no more notice of it than if a gentle zephyr had blown upon her. The deck passengers on these steamers have unrestricted liberty

to dispose themselves and their effects where they choose about the deck, and the calassies and officers pick their way as they best can. The women, many of them veiled from head to foot, roll themselves up into bundles and you tread upon them before you become aware that there are human beings in the bundles. The decks of these Persian Gulf steamers show what a cosmopolitan population Bombay has, and how far reaching her influence is. These Arabs will have strange stories to tell of what they have seen and heard in Bombay; how important that they should be brought under the sound of Gospel truth, like the men of many tongues in Jerusalem on the day of Pentecost, and go back to their various nationalities as heralds of salvation.

—The Rev. G. K. Gilder is now in charge of the M. E. Church in Kurrachee, and has speedily won his way to the confidence of the people. He has inaugurated an important work on behalf of the numerous seamen; and his people, with many outsiders, are gladly co-operating with him in the prosecution of this good work. A very suitable place near the landing has been granted for temporary occupation; it has been nicely fitted up and supplied with periodicals, papers, books, &c., and an active, earnest Christian worker is in charge; meetings are held twice in the week. Everybody is surprised at the promptness with which this enterprise has taken shape and become an accomplished fact. It meets a felt want, as is sufficiently evident from the large attendance. We had the pleasure of being present at a tea-meeting, conducted much after the manner followed at similar meetings in Bombay, abundance of singing, with the harmonium played by a lady; coffee, cakes, &c.; conversation; a Gospel address; exhortation and testimony; prayer, benediction and hand-shaking. Some 8 or 10 Christian soldiers were present, though the Camp is four or five miles distant, and not a few civilians, brethren, and sisters. About 35 seamen were present, together with some officers and captains. The public, invited to share in the privilege of supporting this institution, have heartily and cheerfully responded, and everything about the movement is encouraging. As the place of meeting is only granted provisionally, it becomes necessary to erect a building, and there is a good prospect that the means of erecting such a one will be supplied. We should mention that the tramway now connecting the Camp and the landing-place, enables the Methodists and other friends of the movement to be present and make the needed arrangements. In fact it is due to the tramway that this Mission has become possible.

—The latest production from the prolific pen of Mr. Edwin Arnold on "India Revisited" has reference to Ceylon. As might be expected the descriptions given of that island, its people, its religion, and its Buddhist priests are painted in brilliant colours. He has unqualified praise for almost everything and everybody: and the Cingalese—especially the Buddhist portion of them—in their turn, have been to him, he says, "amiable, courteous, and open-hearted beyond words of ordinary recognition. I shall always think with much attachment of the gentle and pleasant residents of the lovely island." He also says:—

"It is hard, indeed, to understand why good Bishop Heber penned those very ferocious lines about Ceylon:

"Where every prospect pleases,
And only man is vile!"

"Man" is much the same in this beautiful island as elsewhere—genial and friendly if you treat him well; suspicious and dishonest if you distrust and overreach him; and the children as comely and intelligent as need be seen, but growing up often under the hot sun and stress of poverty into plain-featured men and women. His lordship must have suffered from that temporary derangement of the liver which the land-wind in Ceylon is too apt to superinduce."

If the good Bishop had only deferred passing judgment in the case until his recovery from the temporary derangement of his liver, how very different his opinion of man's moral nature might have been! The vileness—if there be such thing at all—is on the part of those who distrust and overreach the unsophisticated Cingalese, causing him to be suspicious and dishonest. Mr. Arnold's superior amiability, generosity and knowledge of human nature, have taught *him* a more excellent way, which is to wreath the face in smiles, speak smoothly to everybody, and speak well of everything, especially of the people's religion; be blind to their faults, and there will be on their part corresponding smiles, good nature, generous feelings, and all that's nice and good. A person standing at a mirror smiling, will have the smile reflected back again; but if he makes a grimace, the grimace will be most faithfully reflected back from the mirror. It is, therefore, evident that those who say that "only man is vile" are either suffering from a temporary derangement of the liver or are judging men by their own evil thoughts, and ungenerous natures.

G.

—The decision of Mr. Justice Pinhey in the case of Rukhmibai, the Hindoo lady, has been reversed on appeal; or rather the judgment has been cancelled, and a fresh trial of the case ordered. The Appellate Court hold that Mr. Justice Pinhey was in error in not hearing the whole of the case, and in not examining the defendant herself so as to make the case complete for a final judgment to be passed upon it, by a Court of Appeal or by the Privy Council.

G.

—The *Times of Natal* is responsible for the following:—

"Miss Colenso, at Bishopstowe, baptized several Kaffirs on Christmas Day. The natives are considerably astonished, as many Church of England people doubtless will be, at this strange outbreak of the episcopal and clerical faculty in the family of the late Bishop of Natal."

—On Wednesdaay evening at the Grant Road Church a missionary prayer-meeting was held. The European and English speaking portion of the church met with the native brethren; the services were conducted partly in English and partly in the vernaculars and were characterized by simplicity and earnestness; a good deal of interest was manifested. There was a good attendance. We understand that this is the second of the monthly missionary meetings begun in this church.

G.

It is no help to the sailor to see a flash of light across a dark sea, if he does not instantly steer accordingly.—F. R. Havergal.

The Bombay Guardian.

SATURDAY, APRIL 10, 1886.

ENGLISH AND NATIVE CHURCHES.

At the Synod of the Diocese of Lahore held on the 24th of last November, one of the subjects discussed was "the relation of the Native branch of the church (in the Diocese) to the English branch." Mr. Clark and Mr. R. Bateman, of the Church Missionary Society, submitted the following resolution:—

"That the relation between the English and Native branches of the church be considered to be that of loving mother and dutiful daughter."

Mr. Shirreff, of the same Society, moved the following as an amendment; our readers will find it well worthy of their best attention:—

"As it appears probable that the time is at hand when it will be necessary to take action regarding the form the future Church of India shall assume, it is desirable to lay down certain principles as in the opinion of this assembly of prime importance to keep in mind:—

"I. Believing (as we do believe) that it is of the essence of the Christian religion to break down the barriers which separate man from man, and to establish a brotherhood in Christ, we feel that any policy which tends to divide the Christians of different races into two or more churches must be rejected. To have a separate European and Native Church would (we think) be a hindrance to the healthy development in religion of both races.

"II. On the ground taken in the 34th article we hold it to be a matter of principle that no steps should be taken to trammel the independence of the Church in India, or bind it down to the discipline or formularies of the Church of England.

"III. Seeing that there are large numbers of Evangelical Christians in India separated from the Church of England who, though separated, are manifestly being blessed by God, bringing forth the fruits of the Spirit, we cannot but believe that they are recognized by Christ as true members of the body. We should, therefore, in considering the future constitution of the Church in India, endeavour to discover if there be any just causes why we should remain apart from each other, and as far as in us lies so frame our constitution and terms of communion, on the basis of episcopacy with Synods, that these divisions may cease, or at least be rendered unjustifiable."

After discussion both motions were adopted. We may here mention that the majority of the Synod consisted of missionaries, of whom the greater part were C. M. S., the S. P. G., and Cambridge Mission from Delhi, being also present; and besides Native missionaries there were lay-delegates. The C. M. S. and Cambridge missionaries acted together in controversial questions.

Mr. Shirreff lays down the principle that "to have separate European and Native churches would be a hindrance to the healthy development in religion of both races." Mr. Clark—"that the relation be considered to be that of a loving mother and dutiful daughter;" and the Synod decided that these two propositions were not antagonistic. Some of our Native brethren in the large towns may perhaps fear that the obligations of the dutiful daughter may, at some time, interfere with the proper independency of the Native church, and will

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suggest that a daughter may marry, and find her lawful guide in her husband; and Paul uses this figure concerning the Church in Corinth: "I have espoused you to one husband, Christ."

With regard to the thesis that separate European and Native churches would be a hindrance to each other, and that Christian fellowship requires their union in one body, it seems to us important to bear in mind that identity of organization does not of itself secure true Christian fellowship. When William Taylor established M. E. Churches in Bombay and other cities of India, he gathered Native converts into one common organization with Europeans and Eurasians, and it was believed that this would tend to secure and to exhibit unity, and thus impress favourably the minds of the people of this country, showing that in Christ there is neither Jew nor Gentile, Greek or Barbarian. Perhaps under conditions that may be supposed, such would be the result. But let any one call to mind churches that he has known in England and America, and possibly his memory may show him that persons from both extremes of society may be found in one church organization and still remain socially apart and give very slight indications of Christian fellowship. Here in India there is the barrier of language, with distinctions of custom in a variety of spheres, not necessarily overcome by the mere fact that all belong to one organization. It has been found in the M. E. churches referred to, that the Native portion of the church, generally the poorer, were willing to let the richer portion assume nearly the whole of the financial responsibility, and, along with this, the responsibility of direction. And those who are most solicitous to see the uprising of the Native Christian body to a position of independence, responsibility and social power, have been led to think that a separate organization would not involve any rupture of fraternal relations, and would tend to develope a greater sense of responsibility on the part of the Native Christians. In Bombay, since the last Annual Conference, the M. E. Native Church has been organized separately, with the happiest results, so far. The Native members have almost immediately become aware of obligations which many of them seemed imperfectly to realize hitherto, and this has awakened a spirit of self-denial. Their own importance in the church is felt more vividly; and some of them seem to have been drawn nearer to Christ. At the same time the relations between the English and Native brethren are quite as intimate as they were before. The experiment so far is altogether favourable.

It may be remembered that in the Apostolic Church formed in Jerusalem at Pentecost, some of the members were Jews of Judea speaking their own national language, and others were Jews of foreign countries speaking Greek and other foreign languages. These classes did not lose their distinction in the church, but we find that ere long there arose a feeling among the foreign Jews that a difference was made to the prejudice of *their* poor, in the daily distribution. They saw or imagined that the home-born poor came in for something like the lion's share. Instead of disputing with them about the fact, the Apostles saw that the best way was for them to withdraw, and appoint a committee of seven stewards largely composed of foreign Jews who should have the ordering of the whole thing.

On the whole, it does not appear to us that Christian brotherhood is absolutely connected with unity of organization, or is likely to be sacrificed by the formation of separate churches, if these churches be careful to maintain friendly and helpful relations.

All honour to the representatives of the Church of England in the Punjab for the catholicity that finds expression in the last two sections of Mr. Shirreff's Resolution, that "no steps be taken to bind the church in India down to the discipline or formularies of the Church of England" and that it be constituted in such a way as to favour union with other churches, shown by the fruits of the Spirit to be true members of Christ. We have reference especially to the fraternal spirit that breathes in these words, though we may not agree with the last sentence in the implied belief that a common organization is the indispensible condition of Christian union. What if now, as we are, we all began to love one another with pure hearts fervently, in honour to prefer one another, and seek one another's weal! We believe that even without assimilation in all our views of truth there would be a manifestation of the power of Christian love, that would wonderfully affect nominal Christians and the world at large.

GOD WANTS THE HEART.

BY REV. DE LOSS M. TOMPKINS.

THE Scriptures regard the heart as the source of life's issues. All spiritual alms are composed in it and carried out by it as moral products. Out of the good treasure of the heart, one bringeth forth that which is good.

God looks upon the heart, stands at its door and knocks with solicitude. Within the heart, where the soul finds itself and elaborates its thought, words and deeds into life and character—into this the soul's home, God would come not to tyrannize but to counsel, sympathize and assist, to regenerate, sanctify and perfect the life in truth and holiness.

In the heart God first wrote the moral law and enforced it by conscience. "The Gentiles show the work of the law *written* in their hearts, their conscience also bearing witness." Every subsequent revelation is directed to the heart. These words which I command thee this day, *shall be in thy heart.* Again, God hath *shined* in our hearts. Coming to the rescue of a conscience weakened and almost silenced, the Gospel is the good seed sown into good and honest hearts prepared by the Holy Spirit for fruit an hundred-fold. So David sang,—Thy word have I hid in my heart that I might not sin against Thee.

The whole head is sick and the whole heart is faint, deceitful, wicked, rebellious and proud. Still God stands at life's portal entreating: My son, give me thy heart. The Psalmist responds: Create in me a clean heart, O God. Wash me and I shall be whiter than snow. Now he rejoices: God is the strength of my heart and my portion forever. Thus he exhorts: Incline your heart unto the Lord.

God wants the heart *now.* "Harden not your hearts." The soul has a life within and a life without. God looks within. Samuel would have crowned Eliab but God anointed David. Blessed are the pure in heart, said Jesus. Surely our hearts are purest, happiest and safest in God's keeping. They burn with holy joy only in His communion. Sides your heart with God in everything? Then you have this blessing. Now is the accepted time, the day of salvation.

God wants the *whole* heart. The whole heart is faint. No man can serve two masters. They shall return unto me with their whole heart. He who said; I will praise Thee with my whole heart, also said: I sought Thee with my whole heart. God is the triumph of the heart in peace and the terror of its foes. One who willingly coworks with Him enters upon the high way to inexpressible gratitude and ever-increasing joy. The path of the just shineth more and more.

God wants the heart in its *purpose constantly.* Some seem to give him their hearts on retiring, to retake them when they rise the next morning; and some, on Sunday, to withdraw them on Monday. But God wants the whole heart now and always in its thought, sacrifice and service of devotion. The true child of God grieves not, resists not, quenches not the Holy Spirit, but obeys from the heart with which he has believed unto salvation—works out that which the Spirit has worked within. God enters through the mind into nature, life and history. This, too, is the method of God in special providence. He works in us to will and to do enforcing every disposition and effort to realize the best.

God wants the heart in its *own interest.* He is no selfish ruler, no arbitrary commander. He would have the heart a home of virtue, love and peace where the pure soul may counsel and commune with its best friend and Father, the highest wisdom and the holiest love. Thus it is comforted, sustained. We speak not as pleasing men but God who trieth our hearts. Let not your heart be troubled, neither let it be afraid.

God wants the heart in the interest of mankind. From the heart He controls the life,—the head, the hands and the feet. We can do nothing for God without the help of God. From the abundance of the heart the mouth speaketh. God must have the heart before He can take the lips and fill them with truth and acceptable praises. Hatred and envy, from which come strife and evil-speaking, are simply murder in the heart. The fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness and temperance: against such there is no law. The tongue can no man tame. The eyes are opened, the ears unstopped, the tongue tamed, the feet directed and the hands employed from the heart. Hence, the end of the commandment is love out of a pure heart and of a good conscience and of faith unfeigned. Thus God goes with us into all the world and abides forever.

Not into the vestibule but the inner court and upon the throne of the soul, He seeks to enter who stands and knocks so patiently. There where

> All the opposites seem to meet,
> The dark, the light, the chill, the glow,
> The storm, the calm, the fire, the snow,
> How can it be? I do not know.
> But God knows.

His "Peace, be still" the winds and the waves obey. The peace and the joy of life have a thrill of the Master's voice.

Take my heart, it *is* Thine own
It shall be Thy royal throne.

LANOWLI CAMP-MEETING.

(*Communicated.*)

PREPARATIONS now are being made by numbers of our readers for the camp-meeting annually held in the beautiful grove at Lanowli. The meeting this year will begin on the 21st inst. Why should it not be the most blessed camp-meeting of the series?

I am certain my readers have many interrogative points to hold up before me. When shall we go? I have told you when the meeting opens. Why should we go? Do you appreciate the worth of Christian association? For years in Exeter Hall, London, the Mildmay conferences have been held. To that old hall come Christians from all quarters of the Master's vineyard for conference, for testimony as to the working of Him who worketh hitherto and now works, and for association in prayer. No one can with finite mind, estimate the wealth of good accomplished by such gatherings of Christians. They stir Christian workers up to take hold upon God. They open their eyes to newer and richer attainments. They stimulate faith, they give men broader views of God's designs in the conversion of our race. They are wonderful places to polish off the rust, to remove the damp and mildew from Christian experience. In all ages the church has recognized the value of such gatherings. Some workers think they can get along well enough trudging over the road by themselves, that they do not require meeting and conferring with other Christians, that such conferences and meetings will not repay them for the necessary outlay of labour and money in attending them. Thank God! all have not been governed by such principles, else there would have been no Pentecostal baptism of the one hundred and twenty in the Jerusalem upper room, no mildmay conferences, no camp-meetings, no Christian conventions. These meetings certainly pay.

How shall we go? "In the fulness of the blessing of the gospel of peace." Go not to be kindled but to kindle. Be not intimidated by the thought that you are so small, so weak as a Christian. The Book tells us God uses the weak things of this world to confound the mighty; Apollos, the eloquent and learned, was instructed by Aquilla and Priscella the tent-makers. Shall you go to get a blessing? Yes, indeed, but aim also, pray also that you may be a blessing. Take a blessing with you.

Do not make elaborate preparations, take as little as you can that you may be simply comfortable during your sojourn of a week in the woods. It is to be a feast of tabernacles and you will not need over much.

There will be tents erected on the ground. As a rule visitors crowd one another a little in these canvas habitations, The men share certain tents and the ladies certain others unless special arrangements are made by families.

There will be a dining tent where for a rupee a day one can be furnished meals. The rule is during the meeting to take a collection to defray the expenses of the camp *i. e.* pay for the tents and conveniences of the non-continuing city of canvas.

Full particulars can be had by applying to Rev. W. H. Stephens, Apollo Street, opposite Government Dock Yard, Fort, Bombay.

In conclusion suffer a word of exhortation. Go: you will have to make some sacrifices, but go. You are weak, therefore go. You imagine yourself good enough. Go then to be a blessing to others, or perhaps to discover joints in your own harness. Let us all go expecting great things, and prepared to stir ourselves up to take hold on od and thus attempt great things.

THE MASTER'S WARNING VOICE. MATTHEW XXIV-4.

BY REV. THOS. EVANS, OOTACAMUND.

"*Take heed, that no man deceive you.*"—*Christ.*

(*Concluded from our last.*)

3. THERE is also another deceiver, that is the Devil.

It was his deception that first brought sin into the world, and from that time to this he is engaged in the same work. All the cunning craft of the old Dragon is employed in the wicked work of deceiving and ruining souls, and the most successful means of any to destroy is by deception. The desire blinds his victims first, and then he leads them astray. Yes, and he is a perfect adept at this work. So clever, so cunning, so plausible, that we may well take heed of the wiles of the devil.

See how he approaches Eve in Eden. First of all he suggests a doubt. "Hath God said?" "Is it not a mistake?" Then he advances with a lie. "Ye shall not surely die." Now he throws out the bait. "Only eat, and ye shall be as God." The bait took and sin entered and man was ruined.

Christ was enduring the agonies of hunger after fasting 40 days. Nature craved for food and Satan comes as it were in sympathy and pity and says:—

"Why suffer these pangs of hunger? if you are the Son of God you can easily turn these stones to bread. Do it and eat and be happy, etc."

And so still, he comes not as the tempter, but as a sympathizing friend to afford us relief and comfort, and this is the deception. This is the danger of which we should take heed. We have passions and lusts which the flesh longs to indulge and Satan says: "Why not indulge yourself and be happy?"

"You are poor. Why not cheat and make money? You are in trouble. Why not drown dull care by drink? You are young. Go and sow your wild oats, time enough to turn to God in the future, &c."

The devil does not drive his victims till they are near the pit, but he leads them on and on to the slaughter, like "the man who leads a herd of swine" by dropping corn on the path as he proceeds. They follow and eat, but the end is death. So with Satan; he has endless baits to suit every fleshly lust, and he adapts the temptation to the taste and desires of the one to be tempted. He always dissembles and never comes in his true character, but often as an "angel of light" that he might catch us unawares. So take heed and be not ignorant of his devices.

What may be the remedy here?

To fight with this foe in our own strength we cannot; for he is far too strong and cunning for us.

But there *is One* whom he fears. There is *One* who has conquered him on his own ground. One who could cast out legions of devils while here on earth. One who spoiled the powers of darkness on the Cross. One who "came to destroy the works of the devil." This One refuge is Christ.

The name of the Lord is a strong tower which Satan can never scale and to which he will not draw nigh. For he knows who He is. "The Holy One of God." If then, you would be safe from the deceptions of Satan, flee to Christ and rest in Him as your refuge.

4. There is another danger of deception from a quarter we would least expect; but it is perhaps of all deceptions the most dangerous, and it is from *the church*, or rather from *false* teachers in the church.

Do you ask me "What church?" I answer fully. Any church and every church in which any thing or any body is substituted for the *Christ of God*.

This danger is very subtile and very fatal. Subtile because men and women naturally suppose that men who are trained and ordained teachers of religion must be safe guides and must know the way of life better than others, and that, therefore, they can rely upon what they teach.

This truly should be so. But oftentimes it is *not* so. Many teachers have not themselves been taught of God. They may have passed favourably the ordeals of a priestly "profession" before men. But, if they have not been "born again," if they have not been taught and commissioned by the Spirit of God, how can they possibly teach sinners the way of life. So I would say: Take heed, for many false prophets or teachers are gone forth into the world and they deceive many.

How are we to know them? Well, as a rule, by their fruits. By the character of the *private* life they lead. But we may also know them by the mark by which Christ points them out in the verse after the text. They are teachers who assume Christly power. They falsify the Saviour. "Many shall come in my name saying, I am Christ, and shall deceive many."

Here we have the mark of deception. Men who assume Christly power, to receive confession of sin and to absolve the sinner. Men who daringly and proudly usurp the high and holy functions of divinity and rob the Son of God of His royal prerogatives. These are all deceivers, and of such Christ still says: "Take heed, be ye not deceived."

Then, the easy terms on which such teachers offer salvation is a great danger.

Christ has His cross, a *real* cross, for each of His followers to carry. His gate into the Kingdom of God is "strait." His way to life eternal is "narrow."

Pride and passion cannot enter here. Self is cast down to the dust. The world has to be forsaken. The sinner has to go down to the deep valley of humiliation, and all his best robes are treated as filthy rags. With Christ he gets no credit for his so-called "good works," and he is called not a "saint" but a "sinner;" a poor, guilty, foul, and helpless sinner. And more. He has here to make a full surrender. His own will, ways and wishes are all to yield to the law of Christ. He is to be the "purchased possession or the bought slave of his divine Master."

This is hard to the flesh. To die to sin, die to the world, and die to *self*. To be "crucified with Christ." Who can hear it?

But in a religion of "good works," in a religion of "do this and live," which consists of a regular round of ritualism, and "bodily exercises" and dead formality, and routine, all is easy, all is pleasing to pride and passion; all tends to self-glory and human merit. Hence the danger of deception.

This false and formal religion of rites and ritual is the religion of the day, and it is a simple counterpart of the old legal religion of the Scribes and Pharisees in the days of "The Son of man."

But what said He who is "the wisdom of God," of all this paraphernalia of ritualism? To men it looked as fair and flattering as "whited sepulchres," but the Searcher of hearts could see the corruption within, and so he says:—

"Woe unto you Scribes and Pharisees, hypocrites! For *ye pay tithe of mint, and have* omitted the weightier matters of the law,—judgment, mercy, and faith," &c.

"Woe unto you who clean the *outside* of the cups and platter, but *within* they are full of extortion and excess."

This is how the Christ of God regarded ritualistic religion. And truly it has always been as false as it is deceptive, for in days of old we find it condemned in the Book of God, who through His prophet says:—

"To what purpose is the multitude of your sacrifices to me saith the Lord. I am full of the burnt offering of rams and the fat of fed beasts and I delight not in the blood of bullocks, or of lambs, or of the goats, &c., &c.

Bring no more vain oblations, incense is an abomination to me, the new moons and Sabbaths, the calling of assemblies I cannot away with, it is *iniquity*, even the solemn meeting. You new moons, your appointed feasts my soul hateth, they are a trouble to me, I am weary to bear them, &c."

Thus then, gentle reader, you see how necessary it is to take heed lest you also should be deceived.

Prove all things, and hold fast that which is good. Search the Scriptures, and seek the guidance of the Spirit to lead you into "the truth as it is in Jesus."

[Letters intended for the *Bombay Guardian* should in all cases be authenticated.]

CORRESPONDENCE.

To the Editor of the "Bombay Guardian."

SIR,—It is high time we had in India Associations for the Repeal of those Acts which "*are grievously immoral, unjust, and unconstitutional, and a virtual license of one of the worst forms of vice.*" [So they were called by 44 medical men of Belfast in their petition to Parliament.]

Major General Dobbs says: "I have the most overwhelming sense of the want of Christian charity, to say the least of it, in these infernal Acts." "I believe morality is sapped at its very basis by these laws: and therefore, from every consideration, natural and religious, I feel called upon with my whole heart and soul to seek for the repeal of these Acts." "I have seen the lowest depths to which heathenism could reach (in India), with its degrading customs and low morality. I have seen, also, that there is a lower depth still possible in the practice of a professedly Christian nation, within the military cantonments, where even the heathen were ashamed of the things that were done."

We could fill whole columns of strong and influential protest against the so-called "Contagious Diseases Acts." The motion for repeal has already passed the House of Commons in England. Let India follow quickly in the line of reform and repeal.

Associations are necessary in a peculiar work like this, both to guide and to express public opinion.

The undersigned will send papers of information to any who apply.

Newspapers in India and Ceylon are requested to circulate this suggestion.

W. J. GLADWIN,
Home of Hope, Girgaum, BOMBAY.

NOTICES.

BAPTIST CHURCH, BELLASIS ROAD.

(Opposite the Byculla Club.)
Pastor—Rev. William Bell, M. A.
Sunday Services at 8 A. M. and 6. P. M.

FREE CHURCH.—ESPLANADE.

Pastor—The Rev. John Forgan.
Sunday Services at 11 A M. and 6 P. M.

GRANT ROAD M. E. CHURCH.—Pastor, Rev. J. S. Stone. Sunday services.—Preaching, 11 a. m. and 6 p. m. Sunday-school, 9-30 a. m. Prayer-meeting, Wednesday, 7-45 p. m.

MAZAGON M. E. CHURCH.—Rev. Ira A. Richards, Pastor. Church services.—Sundays 11 a. m. and 6 p. m. Prayer-meeting, Wednesday, 7-30 p. m. Sunday-school, 9-30 a. m.

DEAN LANE, FORT.—Rev. C. R. Thoburn, Pastor. Sunday services: 11 a. m. and 6 p. m. Sunday-school, 9-30 a. m. Prayer-meeting, Tuesday, 8 p. m.

VERNACULAR SERVICES at Grant Road Church, 7-30 a. m. and 4 p. m. Sunday-school, 3 p. m. At Dean Lane Hall, 3-30 p. m.

CHILDRENS' SCRIPTURE UNION.

THE monthly meeting in connection with the above Union will be held on Saturday the 17th inst. at The Lodge, Girgaum, at 5 o'clock. All the members, and young people, are invited to attend.

E. M. CRITTALL,
Hon. Secretary.

M. E. FORT CHURCH.

THE song service "Christie's Old Organ"—in aid of the Mazagon Building Fund—will be held in the above place, near the Great Western Hotel, on Tuesday, the 13th inst., at 8 p. m. As there will probably be a full attendance, friends intending to be present are respectfully asked to be seated by 8 p m., to avoid delay or interruption of the Service.

Tickets at 8 annas each may be obtained from the pastors at the three points.

8th April, 1886.

Epitome of News.

SATURDAY, APRIL 3.

—*Bombay Gazette:* "Seamen's Rest, Prince's Dock: A remarkable meeting took place at the above institution last Thursday evening. It was remarkable in that it was carried on by four men from the Flag Ship *Bacchante*, it being unusual to see a band of men from a man-of-war who are ready to carry on a religious meeting: but these men were as ready in this work as they are in the discharge of their duties on board. By invitation ninety-two seamen had gathered into the "Rest." Tea and cake were served, as is the custom of this house, every Thursday evening. Tea over, Mr. William Walling, a sailor, who really had charge of the meeting, gave his religious experiences, followed by Mr. Shannon, the ship's cook, who was most realistic in his experience; Mr. Long, a sailor, and Mr. West, a blacksmith also addressed the meeting. The seamen present seemed to appreciate the occasion. Besides the speaking, three solos were sung and every one seemed pleased with the way the evening was passed. Close attention was given and perfect order prevailed throughout the meeting, which lasted till after 10 o'clock."

—*Times of India:* "The Appeal Court was crowded yesterday with barristers, solicitors and others, to hear the decision of Sir Charles Sargent, the Chief Justice, and Mr. Justice Bayley, in the suit Dadajee Bhikajee *vs.* Rukhmibai, in which the plaintiff sought for a restitution of conjugal rights and preferred an appeal against the decision of Mr. Justice Pinhey who declined to compel the defendant to go to her husband's house, especially when the marriage had not been consummated and when there was no authority or precedent to show that such a suit was maintainable. Their lordships were of opinion that it would be difficult to say that a suit for restitution of conjugal rights stood discredited in this country. As to the discretion which the court had been asked to exercise in favour of the defendant, because she had no voice in the choice of her husband and had never adopted her guardian's choice, it was not suggested that the marriages of Hindoo children were not perfectly valid without the exercise of any volition on their part. The plaintiff had a decree passed against him by Mr. Justice Pinhey with costs, without the defendant being heard. Their lordships, sitting in appeal, accordingly reversed the decree of the lower court and remanded the case for a decision on the merits. The question, as to whether their lordships would hear the case themselves or send it to some other court, was left open."

—The *Christian Million*, which is described as an evangelical journal, alleges that the editor recently attended a London Sabbath-school entertainment where kissing games were carried on from six in the evening till midnight. Among other amusements, was a cancan, in which, to an "idiotic song and tune," the arms and legs were raised and swung about. At other times, the male teachers knelt down before their partners to embrace them, in which posture kissing was ordered to be continued until the word "halt" was given by the master of ceremonies. These statements have stirred up the indignation of the *Daily Telegraph*, which takes up the cudgels on behalf of the teachers, and asserts that its religious contemporary has put forward an exaggerated story, or at the worst an isolated offence in no way reflecting on the mass. Says the *D. T.* "We will not say that such a disgraceful scene positively did not take place, in face of the pointed declaration of a religious newspaper having a claim to respectability; but that it represents, even in the most highly-coloured and sensational manner, what occurs at ordinary Sunday-schools and temperance meetings, as suggested, we utterly refuse to believe. The publication, therefore, which insists on the truth of the statement owes it to the hitherto unsullied reputation of the Sunday-school and temperance movements not to point a vague finger or to make general and unsupported charges, but to stigmatise by name and full description the arena of the Christian Lupercalia which its correspondent professes to have witnessed."

Mr. Fountain J. Hartley, honorary secretary of the London Sunday School Union, writes:—

"If the incident related is even approximately true, I can only say that I hope and believe it did not occur in one of the nine hundred and ninety Sunday-schools connected with the Union in London. Should it, however, turn out that I am mistaken in this belief, though our society has no right of interference with the internal affairs of the connected schools, the right of remonstrance, and, if necessary, the penalty of expulsion, are both within our power, and, if the name of the Sunday-school in question is given to me in confidence, I promise that no time shall be lost in making the necessary inquiries. Meantime, I content myself with indignantly repudiating the slanderous insinuation that such practices as "kissing games," "swinging cancans," and the singing of "idiotic songs," are sanctioned in Sunday-schools, the sole object of which is the promotion of the knowledge, love, and practice of religion among the children of our country."

Mr. John Samuel Gilbertson, 19, Glenarm-road Clapton, writes:—

"I am myself a Sunday-school teacher at the Methodist Church, the Oval, Hackney-road, and can, unfortunately, vouch for the accuracy of the statements which you discredit, as I have witnessed what are, in my opinion, most disgraceful and indelicate proceedings between the younger teachers and elder scholars of both sexes."

MONDAY, APRIL 5.

—The Commissioner of Police forwards a report from Mr. Ingram, Inspector of Police, Prince's Dock, of which the following is the concluding para:—

"I attribute the great improvement in their (the sailors') behaviour to the influence of Mr Ellison, the harbour chaplain, who visits them on board of their ships and who is about to open a large reading room on the Frere Road close to the Seamen's Church. The Methodists have also opened a reading room (in which they hold a service at night) on the Frere Road near the Victoria Hotel. The Coffee and Reading Room of the Young Men's Christian Association is still open, but the fact of its

being inside the dock gates causes, I think, the attendance to be smaller than it would otherwise be.

—*Indian Spectator:* "While the case was in hearing the Chief Justice remarked the other day that a regular Government in India had superseded the functions of caste in several matters. Quite so. But, unfortunately, this partial supersession is worse than useless so far as the interests of the community are concerned The law administered by caste was one-sided enough; administered by the court it has become more one-sided and flagrantly unjust to the weaker sex. What, then, is to become of Rukhmibai? She has to face another trial at the High Court before representing her sad condition, and of too many of her sisters, to the final court of appeal —the Privy Council. She is a sufferer, and a sufferer she will remain all her life. Her nominal husband loses nothing even if the case goes entirely against him. But Rukhmibai is a loser even if she gains everything. The husband can marry again, whether he loses or gains. The wife cannot do so in either case—she will have to remain what Hindoo philologists call a virgin-wife-widow. This is one of the results of infant marriage, as Raja Jaikisen Das explained at a meeting at Aligarh some time ago. To Rukhmibai personally the issue of the suit either way will make very little difference. The worst that can happen to her is to go to jail for a day or a week or months. And she will doubtless prefer that to the horrors of what is worse than jail and grave combined."

—The schooner *J. O. Ford*, on her voyage from the Pacific Coast to Kahului, Maui, was set fire to by a meteor. On Saturday, the 12th Dec. being in lat. 23·53 N., long. 143·26 W., at 1·30 o'clock p. m., the weather being fine and wind moderate the mainmast head was found to be in flames. With all possible speed the fire was put out by means of water, beating, and cutting away.

—*Times of India:* The bite of a mosquito in cholera times may mean a great deal more than a passing irritation of the skin and the temper. Dr. Carlos Finlay, at Havana, has been experimenting as to the innoculability of yellow fever. His method was peculiar. Mosquitoes which had bitten a patient suffering from the fever were afterwards allowed to have a feast upon persons whom it was desired to innoculate. Out of eleven such innoculations, six succeeded, one was doubtful and four were negative. It has often been suggested that a mosquito which bites two people in succession can scarcely fail to convey some of the constituents of the one's blood into the veins of the other. Dr. Finlay's experiments seem to decide the point. Whether all zymotic diseases may be conveyed in this manner is a broader question. But until it is finally answered, people will probably be disposed to protect themselves more carefully than ever against winged pests of all kinds. The proverbial flies in the plague-stricken city have acquired a new significance.

—Lord Harrowby called the attention of the Lords the other day to the proposals which had been recently made by the Dominion of Canada for the establishment of a line of steamers from Vancouver to Japan and Hongkong. He described the Canadian Pacific Railway, which had its termini at Quebec and Vancouver, as one of the marvels of the time. It was 3,000 miles in length, and 20 millions of money had been spent on it. By its means the journey from Liverpool to the Pacific might be accomplished in from 13 to 15 days, and it would furnish to this country an alternative route to Japan, China, and India, the land portion of which would be entirely through British territory. It was intended that the steamers should be first class and steam 15 knots an hour. The building of such boats in these times of depression would be of great benefit to a large number of artificers.

—News received in New South Wales states that the P. and O. steamer *Sumatra*, on her last trip from Singapore to Hongkong, had a narrow escape of being boarded by pirates.

Tuesday, April 6.

—Mr Edwin Arnold, writing in the *Daily Telegraph*, on "India Revisited," says:—

"Political mischief-mongers who talk at home or in India of the discontent and ill-will of her inhabitants towards the British are either ignorant or malignant. I have recently passed through hundreds of her towns and cities, and over thousands of miles of her districts—often wandering alone in crowded bazaars or solitary jungles—and have not encountered a single evil look or received one rude or unfriendly answer. In conversation with intelligent people of all castes and classes, I have found the blessings of our strong and upright sway perfectly well understood, and repaid—not, indeed, with affection, since that is asking too much from Hindoo natures—but with respect, admiration, and general acquiescence. There are classes, of course, which will always remain hostile; and India is an ocean of humanity, about the various seas, gulfs, and inlets of which no man can ever securely generalize. Yet I am personally convinced by observation and inquiry that the roots of our Raj—despite all drawbacks and perils—were never so deeply struck into the soil as at present, and that, while we must strive more and more to develop the splendid resources of the country, and to win the hearts of her people by fearless but wise and gradual expansion of their rights and liberties, India knows well that she never has received from Heaven a richer blessing than the Pax Britannica."

—The Cunard steamer *Oregon* from Liverpool to New York was run into by an unknown schooner off *Fire Island* on March 14, and sank at 1 p. m. Captain Cottier says:—

The usual watch was on deck at the time of the accident. No time was lost in awakening the passengers. Only a few of them had heard or felt the shock, as all were in bed at the time. Soon after the accident a steamer passed us—a boat of the National Line, I think—but she went on. The vessel that ran into us must have sunk immediately, as when we looked she was not in sight. She must have gone down with all on board. The passengers and crew of the *Oregon* were transferred to the pilot-boat and schooner in our own boats; 400 persons were placed on board the pilot, and the remainder, about 500 in number, on board the schooner. All were transferred by eleven o'clock. The steamship *Fulda* have in sight about noon. She was within a half or a third of a mile from the *Oregon* when the latter sank. There were no scenes on board the *Oregon*. I never expected to see such an affair go off so easily. Everything went down with the steamer. The cargo was valued at about £100.000. We carried 675 mail-bags, of which seventy-five were saved.

The point which excites the most serious comment in New York is that the *Oregon* had only eight boats to accommodate nearly a thousand persons. Had the accident occurred further out to sea, and had no other vessels chanced to be near, it is held that several hundred persons would most likely have perished. Many singular incidents are reported in connection with the wreck. In some cases mothers sent their children alone to the boats which were to leave first, preferring themselves to remain with their husbands to take such risks as those who waited to the last might be supposed to run. Some men chose to save the dogs rather than make sure of their money. Ezra Kendall lost 4,500 dols., which he carried with him in cash in order to save the cost of exchange. Others lost larger sums, and the total loss of personal property in coupons, notes, etc., is estimated at 200,000 dols. Diamonds of the value of 1,000,000 dols. were saved, and they have been attached by the captain of the *Fulda* for the services he rendered in taking off the larger part of the passengers.

Wednesday, April 7.

—Dr. Henry Cook has been elected chairman of the Municipal Corporation for the ensuing year.

—The Government of Bombay intend to introduce a Bill dealing with village conservancy and sanitation. An important Government Resolution on this subject is published.

—The Egyptian Government has received intelligence of the discovery at Geb-el-Zeyd, on the shores of the Red Sea, of a petroleum spring, throwing a powerful jet of oil. It is anticipated that the Egyptian Treasury will derive a considerable revenue from the source.

—A rather strong earthquake shock was felt in Granada on the night of the 14th ult. lasting several seconds. The panic was very great No lives lost.

—The eighteen Russian peasants bitten by a mad wolf, who have arrived in Paris to be placed under the care of M Pasteur, are dressed in their native costumes of skins. They come from Smolensk, where they were bitten by the wolf on February 28. They went at first to an hotel in the Rue Gay-Lussac. Five of them, however, were so seriously injured that they had to be removed to the Hotel Dieu. They are suffering from deep wounds, chiefly in the face. Even those who remain in the hotel in the Rue Gay-Lussac are in a dangerous state. Some of them have wounds as large as the hand. One whose forehead has been torn by the teeth of the wolf passed a night on the branch of a tree to escape from it. Another, who received a deep gash, defended himself with an axe and killed the animal. According to one statement, the wolf was running through the country for two days and two nights attacking furiously all the animals and men that came in its way.

—Mr. Richard Belt, the sculptor, has been found guilty of obtaining money under false pretences. Mr. Justice Stephen has sentenced him to be imprisoned and "kept at labour for the term of twelve calendar months."

—Lord Hinton has been sentenced to imprisonment with hard labour for 12 months for conspiracy in connection with some fraudulent transactions. "A lady in the gallery, who was stated to be Lord Hinton's wife, shrieked out when the sentence was pronounced, and previous to leaving the dock Lord Hinton kissed his hand towards her. The lady then fell back in her seat, and on being assisted out of court by her friends was weeping bitterly."

—*Word and Work:* "A noble example. We gave, in our issue for March 4th, some account of the munificent gift by the Duchess of Grafton of the full cost of a new mission vessel. We rejoice to know her Grace's example is stimulating others. For example, a lady in Suffolk having heard of the Duchess of Grafton's gift to the Mission to Deep Sea Fishermen, writes as follows to the director, Bridge House, 181, Queen Victoria Street, E. C: "My heart has been deeply touched with the need of fresh mission ships being sent to the poor smacksmen. I therefore make the following conditional offer, viz., I will give fifty pounds if nine others will give the same sum to complete five hundred pounds by the end of the present month." We may add that the cost of a completely equipped mission vessel is a little over £2,000."

"The *Mystery* is still at Plymouth, labouring among the Lowestoft fishermen, now working off that port. The men are greatly delighted to have the Gospel services, and strongly urge Mr. Cook to come again speedily. There are many indications of blessing, and some give evidence of having accepted Christ. Arrangements have been made whereby the vessel will be able to remain at Plymouth a little longer. The captain writes to Mr. Cook: We had a splendid meeting this afternoon with thirty

fishermen, about eight of them Christians; but the best of all two of them wept their way to Jesus, and appear truly converted. They are praying for you to come down, they want to see you, and hope to have some splendid meetings if the vessel stops here There are several boats belonging to Lowestoft, the crews willing to help in the work of soul-saving. A man from the *Samuel Plimsoll* took the meeting this afternoon and enjoyed it."

Thursday, April 8.

—*Word and Work:* That aged servant of Christ, Pastor Chiniquy, writes as follows: Rome has again visited me and persecuted me in the night between last Saturday and Sunday, by setting fire and destroying with her incendiary torch all the electrotype plates of my book, *The Priest, the Woman and the Confessional*, with a large number of volumes of the twenty-seventh edition ready to be sent to different places. I was to begin the twenty-eight edition of that work this week, when this new calamity struck me; for, though there was some little insurance, you know how tardy these insurance matters are of settlement, and seldom cover half the losses of such disasters.

This new calamity, coming so soon after the other, does finish my ruin; for the help which a few kind friends in England and America sent me had been employed, to the last cent, in trying to raise my volume, *Fifty Years in the Church of Rome*, from its fiery grave. More than four hundred and fifty pages of the book were already in plates, and I had gone to Chicago on Saturday to revise the proofs, when that very night the entire establishment of my courageous publishers, Messrs. Craig and Barlow, was burned to the ground, and my plates of my two books were reduced to ashes. The newspapers say that "the fire originated in Messrs. Craig and Barlows's establishment, but, as there were no fires used for several days, the origin of the fire is somewhat mysterious." Yes, the mystery of iniquity is at the bottom of it.

Will I be discouraged by these losses and daily renewed persecutions? No! More than ever I put my trust in our merciful Heavenly Father. He has promised never to forsake those who trust in Him. With the prophet of old I say, "God is our refuge and strength, a present help in trouble. Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea."

—*Christian:* "A most aggressive evangelistic work, under the title of "The Holiness Army," is being carried on in the neighbourhood of Street, Somersetshire. Under the direction of S. H. Hodges it has gradually grown up during the last four years, six stations being now in existence We aim, he says, to hold open-air and indoor meetings seven days a week, and fifty-two weeks in the year, calling upon sinners to repent and believe the Gospel. About two hours every Sunday morning are spent by our corps in the open-air. Many nights each corps holds two, three, and sometimes four meetings out of doors, and this by men who have worked hard during the day. Some of the most notorious drunkards in the different villages have been brought to Christ, and are now working for the salvation of others."

—*Times of India:* "The hope expressed by Dr. Miller in his annual report that Government, taking into consideration the extra and unforeseen expense in which the Council of the Madras Christian College had become involved owing to the collapse of the tower in November last, would sanction a further grant from public funds has been realized, Government having contributed another grant of Rs. 9,710 towards the building expenses, which, together with the former grants of Rs. 21,662 and Rs. 9,148, makes the total grant awarded to the College Rs. 40,520."

—*Dnyanodaya:* "The Anchor Line steamer *Belgravia*, in which Rev. Dr. Bissell, Rev. and Mrs Gates and other missionaries sailed, arrived at Liverpool on the morning of April 3rd, after a passage of 28 days."

—The *Scientific American* gives an account of a very curious shipwreck due to a cargo of coffee. A ship left Rio Janeiro with 11,248 bags of coffee on board. After a few days a heavy storm was encountered, of such violence that wave after wave broke over the ship, and sufficent water went below to wet the cargo. Soon the coffee began to swell, and burst the bags. Some got into the pipes and prevented the pumps from working, so that soon the whole cargo was saturated, and expanded so rapidly that the decks were burst open like paper, and great seams were made in the sides of the vessel. Torrents of water now flowed in, and the ship sank."

—At the monthly meeting of the Bombay Natural History Society, Mr. Phipson turned loose one of the two kangaroo rats (Hypsiprymnus rufescens) lately received from Adelaide. The little animal, which is about as big as a rabbit, went bounding round the rooms and caused much amusement to those present.

—Dr. Macconachie showed under the microscope a sample of our Tulsi drinking water, collected an hour or two before the meeting. Among masses of vegetable matter, there were crustaceans, worms, infusoria, animalculæ and other animal specimens, living, dead, and in various stages of decay.

—The Paris correspondent of the *Daily Telegraph* writes: An individual named Briand has just been condemned here to thirteen months' imprisonment for swindling under the following circumstances:—Two years ago he opened a servants' agency in Paris, and to every application which he received from young women he replied that he had nothing for them in this city, but had a correspondent in London who would find them good places at far higher remuneration than they could earn here. If the girl expressed her willingness to go Briand made her pay down 15f., assuring her that her travelling expenses would be reimbursed by his friend on her arrival. Of course when she got to London she heard the same story She was obliged to pay 4f. a day for a mattress and a little milk and potatoes, and as the man did not even keep an agency, and did absolutely nothing to help her, she as a rule failed to obtain employment. Then his wife appeared on the scene with base suggestions. Some of the young women yielded to these counsels; others applied to the French Consul, who sent them back to Paris. It was through this official that the prefecture of police got wind of this detestable traffic and took the steps against Briand which resulted in his punishment. Upwards of 112 girls had proceeded to his so-called correspondent in London through his instrumentality.

Friday, April 9.

—A letter from St. Petersburg in the *Journal des Débats* gives an interesting description of the new California, as the new gold mines discovered in the valley of the Djolgute River are called. This valley is upon the Chinese bank of the Amoor.

Gold was first discovered there in May, 1884, and it soon attracted a great many adventurers, the earliest comers being Russian deserters and escaped convicts from Siberia, and by the month of January in last year there was a colony of 9,000 Russians, the total having been very much increased since, while there are also about 6,000 Chinese and 150 adventurers of different nationalities. They do not meet with any interference from the Chinese authorities in this remote valley, the laws of which are very simple but severe, the penalty of death being inflicted for cheating at play, for adulterating the gold-dust, or for theft; while flogging is inflicted for drunkenness during the hours of labour or for bringing females into the colony! Since the foundation of the colony there have been only three murders and two inflictions of the death penalty; a Russian having been hung for adulterating the gold-dust, and a Jew flogged to death for having spread false news as to the approach of a body of Russian troops, hoping thereby to send down the price of gold owing to the panic. There are twenty-seven taverns in the colony, and, owing to the competition, the prices are not high, except for spirits. The gold fields, which are twenty-five miles in length by three miles broad, are said to be very rich, and 7 lb. of gold are obtained from 32 cwt. of gravel, even with the primitive mode of washing adopted there.

—*Times of India:* "Yesterday afternoon, a large number of students and well-wishers of the Free General Assembly's Institution, assembled at the college to present the Rev. A. C. Grieve, the professor of English literature with a testimonial of their esteem, before his departure for Scotland. The reverend gentleman leaves for his native home by this day's mail steamer after working for nine years in connection with the institution. In addition to the address, the students and teachers of the school presented him with a very handsome Gladstone bag." The address concludes thus:—

"Reverend Sir,—While cordially wishing you God-speed and a happy and prosperous voyage, we express the hope that you will soon return to resume your benevolent activity amongst us when you have been restored to complete health and vigour by this visit to the land of your birth."

—"The mails to-day takes from the Bombay Presidency a fine type of species unfortunately fast becoming extinct—the old school of Indian Civilian—Mr. E. P. Robertson." By his departure the Government lose an honest and wise mentor, and the natives of this Presidency one who did not care to flatter them but who devoted the best years of his life to promoting their welfare and happiness and who fought strenuously that they should always be treated with equity and justice."

—Deaths in Bombay last week, 405.

—We are favoured with the Indian Railway Travellers' Guide for April, published at the *Bombay Gazette* office; price, 8 annas.—Also with the G. I. P. R. Co.'s *Monthly Guide*, for April; price, one anna.

Selections.

FORBEARING ONE ANOTHER.

Called this morning on my old friend Mr Punctual, and found him quite out of temper. Mr Delay, one of his customers, owed him a considerable sum, and had promised quite positively to call before ten o'clock and make payment. The hour had passed, and the expected call had not been made. Mr. Punctual takes pride in meeting with unfailing promptness, all his pecuniary engagements; and indeed this valuable trait of his character has secured him the confidence of all who know him, and enabled him, within a few years, to amass quite a fortune. He has a systematic mind, and therefore with little difficulty keeps his business under his control. Withal, he is cautious in making engagements He has no patience with men like Mr Delay, who, though an industrious man, does his business without system, and makes his calculations in a rather loose manner. His promises are made without careful consideration; and, therefore, though he does not design to injure or deceive others, he often does both. He feels quite unhappy in consequence of his frequent failures to meet his engagements, without being able to find a remedy for so great an evil. Mr. Punctual, I fear, is likely to lose confidence in his piety, and even in his honesty.

Called to-day to see my friend Mr. Delay' and found him quite out of patience with Mr. Punctual, because his contribution to the cause of Foreign Missions on last Sabbath was only *five* dollars, whilst he, though by no means so wealthy, gave ten. Mr. Delay, though sometimes unable to pay his debts at the exact time, is a generous man—one who never refuses to contribute to a good cause if he has the means. He is, morever, much interested in the benevolent enterprises of the day, and always rejoices when his church takes up a liberal collection. With his generous impulses, he finds it difficult to understand how a true Christian, with the wealth of Mr. Punctual, can contribute so grudgingly to the cause of Christ. I fear he will lose confidence in the piety of Brother Punctual, if he should not even suspect him of hypocrisy.

Called this afternoon to see Sister Prayerful and her worthy family and found her quite troubled about the prayer-meeting of last evening. The number of male members in the Church is small; and she thinks it a matter of great importance that they should, as far as possible, be regular in their attendance, and should take part in the public devotions. Brother Delay, she said, though he seemed an excellent man, was so irregular in his attendance, or came in late; and Brother Punctual though seldom absent, could not be persuaded to lead in prayer. She cannot understand how a man can really love the service of Christ, and yet be so irregular in his attendance upon the delightful little prayer-meeting; still less can she think Brother Punctual a truly spiritual man, who always shakes his head when called on to pray A man who talks so fluently both in business transactions and in the social circle, if he really loved his Saviour, would not be so reluctant to address Him in prayer in presence of others. Sister Prayerful feels very much hurt at the conduct of Brethren Delay and Punctual.

Called to-day on Sister Dorcas, who is very much interested in the Sewing-Society, and honestly thinks all the female members of the church should, by their needles, contribute to the relief of the poor and the cause of missions. She had just returned from the Society, and was much troubled that so few could be induced to attend and engage in the good work. She particularly mentioned Sister Prayerful who scarcely ever missed a prayer-meeting, and seemed so very devotional. She could not understand, if she is as deeply pious as she seems, how she can be so indifferent to the distresses of the poor and to the wretchedness of the heathen. I fear she is in danger of concluding that the apparent devotion of Sister Prayerful is not genuine religious feeling.

From Sister Dorcas went to call on Sister Home, who possesses in a remarkable degree that trait of character so much commended by Paul—"a keeper at home." She feels the responsibilities of the wife, and mother, and feels that her attention is due first to her husband and children; and in truth the appearance of things about her house, and the conduct of her children, afford good evidence than nothing is neglected. She is decidedly of opinion that Sister Dorcas, though very useful in her way, is quite too neglectful of that very important adage, "Charity begins at home;" and she is equally sure that Sister Prayerful frequently goes to meeting, when duty would require her to look after her domestic affairs and her children. She thinks there may be zeal about the poor, and zeal in attending prayer-meetings, which "is not according to knowledge."

Return home and reflected upon the results of these pastoral visits, and came to the following conclusions, *viz.*;—

1. Each of these individuals has certain excellences of character which are worthy of imitation. Indeed, they all gave evidence, so far as I can judge, that they have experienced the renewing grace of God. In forming an estimate of the characters of our brethren, let us not lose sight of their excellences; for if we do, we shall form incorrect and harsh judgments respecting them. When Paul found it necessary to reprove the faults of his brethren, he never failed to give them due credit for their virtues; and so did our Saviour Himself in the Epistles to the seven churches of Asia.

2. Each of them has faults which ought to be corrected. Let us, therefore, take it kindly when faithful brethren tell us of our faults. As we see their faults distinctly, so do they see ours; and as they see our faults more clearly than their own, so do we, in all probability, see theirs without distinctly perceiving our own.

3. Christians often censure their brethren harshly, when they themselves have equal or greater faults of a different character. We are all imperfect, far more so than we are wont to suppose.

Censoriousness, therefore, does not become us. Indeed, it is itself a fault, which conceals from us its true character by seemingly making its attacks only upon that which is wrong in others.—(*Selected.*)

AN EVIL REPORT.

When Moses, at the command of the Lord, sent men to search out the land of Canaan, he told them to examine it thoroughly, and to "be of good courage and bring of the fruit of the land." They went, and returned, and ten of the twelve men brought "an evil report." They admitted that it was "a goodly land," and "flowing with milk and honey;" but the enemies were so great and strong that it was impossible for them to possess it. They said, "It is a land which eateth up the inhabitants thereof, and all the people we saw in it are men of great stature. And there we saw the giants, the sons of Anak, and we were in our own sight as grasshoppers, and so we were in their sight." The result was that all the people murmured against God, and He was compelled to destroy them all in the wilderness, save Caleb and Joshua, in consequence of this false testimony of those who were sent out to be His witnesses.

In a similar manner do those who are now set to be witnesses for God often bring up an evil report, and discourage the hearts of those who listen to their testimony. As an example take the following, written by a man who has been commissioned to preach the blessed Gospel, and who is a man of leading influence. He is speaking of the consolations of religion, and says:—

"And yet how stinted and uncertain the measure of happiness which even the best of Christians is able daily to derive from this Divine fountain. His earthly cares, his daily employments, his bodily wants and infirmities, his foolish imaginations, his anxious thoughts, his variable humours, his doubts and fears, and his unavoidable interruptions, are constantly spreading a mist around him, or gathering dark and impervious clouds over his head, which not only hide the bright shining of the Sun of Righteousness, but are even filled with lightnings, overshadowing his soul with darkness and dread. All sources of happiness, save one, are either drained or poisoned. And of that the best of Christians rather desires to taste than actually and freely drink. The infirmities of our bodies, the unavoidable imperfections of the existence allotted us, serve the purpose of the flaming sword of the cherubim, turning every way to guard all access to the tree of life against exiles from Paradise."

What a testimony is this to have from a minister of the Gospel, and in an article entitled, "Redemption by Jesus Christ!" What kind of a redemption can Christ be to him? What kind of a witness is he to an unbelieving world? "Redemption by Jesus Christ"—a theme so rich, so full, so glorious, that it is difficult to conceive how it could awaken any other emotions than those of joy and praise—made an occasion to bring the whole blessed Gospel and its Author into disrepute.

To place the matter in a clear light, look at what the Gospel promises: "Thou wilt keep him in perfect peace, whose mind is stayed on Thee." "Great peace have they who love Thy law, and nothing shall offend them." "The work of righteousness shall be peace; and the effect of righteousness, quietness and assurance for ever"—"peace that passeth all understanding." And yet this man can talk of the "gathering dark and impervious clouds over his head"—"filled with thunders and lightnings, overshadowing his soul with darkness and dread." How much *peace* has he in believing? And what kind of an idea of the value of the Gospel would an unbeliever obtain from such a witness? Would he feel that it meets the fundamental wants of his being? Surely the man who testifies that the Gospel fails to give solid peace and happiness in the present life, and thus discourages all efforts to obtain it must be as guilty as were the spies who brought back the evil report of the land of Canaan.

Beloved, let us realize the high privilege of our calling in Christ Jesus; let us remember that we are heirs with God, and joint-heirs with Jesus Christ; let us know the things that are freely given to us of God; let us know and believe the love which God hath to us, and not dishonour Him by bringing up an evil report of that "goodly heritage" which the Blessed Jesus freely offers to all who truly love Him.

(*Divine Life.*)

A. Mahan.

WHAT IS HOLINESS?

Holiness is subtraction and addition: it takes from and adds to. It consists *in* being emptied and filled—emptied of sin, and filled with God. And this double-working is accomplished by taking Christ in his twofold office of *Saviour* and *Life* Our Lord is constantly presented to us in the Gospel under these two aspects; first, as a *Saviour*, second, as a *Life*—a Saviour to rescue and cleanse, a Life to quicken and energize.

The word Saviour means that person or power that takes away some evil, or delivers from some impurity. Life denotes the virtue that imparts something—some new and essential good. Both works are comprised in holiness. It is a complete and entire change of state: death goes out and life comes. The sinful life becomes extinct; the Christ-life takes its place, and, diffusing like sap in a tree, vitalizes the whole being. It is not limited, therefore, to a mere rescue from destruction, as a brand is rescued from being consumed to ashes when pulled out of the fire; but a germ of positive life is imparted and "implanted deep within." Like Aaron's rod, it was not enough to lay it away nicely, clean and dry, in the tabernacle with the other eleven rods: it had to vindicate its superiority by "budding, blooming blossoms, and yielding almonds." So a seed of the Christ-life must be lodged in the purified soul in order to change its dead purity into thrift and fruitfulness.

The death of Christ provides for salvation; the *Life* of Christ actually saves. Accordingly we read, "If we were reconciled to God by the death of His Son, much more, being reconciled, we shall be saved by His *life*."—(Rom. v. 10). And such was the experience of Paul: first, he was crucified with Christ; second, he *lived*, and yet not he, but Christ lived in him. He lived a derived life by faith, and by it was saved continually. There is no more life in being cleansed from sin than there is of manufacture of fabrics in washing a garment. Life is infused from a Divine source when the death to sin takes place. Hence we are commanded, at one and the same time, "to reckon

ourselves dead indeed unto sin and alive unto God."

Reader, you must die to live. Be empty that you may be full, and poor that you may be rich. "Blessed are the poor in spirit, for theirs is the kingdom of heaven."—(*Divine Life.*)

A LOWREY.

THREE MARTYRS OF THE NINETEENTH CENTURY.

Studies from the Lives of Livingstone, Gordon, and Patteson. *By the Author of "Chronicles of the Schonberg-Cotta Family." London: S.P.C.K.*

IT was a happy inspiration that led Mrs. Charles to draw a Plutarchian parallel between these three lives. The subject was worthy of her genius, and the book is worthy of its author. It is a most inspiriting exercise to read such lives, when presented in all their chivalry and unworldliness and singlemindedness by such a pen as her's. We know no book quite like it, and none more likely to stir the hearts of its readers with high and holy enthusiasm. The spirit of Livingstone, of Gordon, of Patteson was emphatically the missionary spirit, although there were but small direct fruits to the labours even of the two who were actually missionaries. Like Henry Martyn, their power has been greatest over the hearts of their fellow-countrymen at home. The three may be said to stand alone among the mighty men of the century. Carey, though *in* the 19th century, was scarcely *of* it. Krapf, though a hero of the Livingstone type, though at least Livingstone's equal as to his influence in bringing about the unveiling of the Dark Continent, and though like him in being found dead upon his knees in prayer, passed his later years at home. So did Duff and Moffat, who, as missionaries, were still greater men. Many noble and wholehearted missionaries have died at their posts after having reaped harvests of souls; but their lives have not touched the imagination. George Maxwell Gordon's ("the other Gordon") *ought* to have done so; he was wonderfully like his better-known namesake in spirit, though not so erratic; and he was killed by the besiegers of Kandahar, as the greater Gordon was by the besiegers of Khartoum. But it must be said of all these, that they "attained not to the first three," at all events not in the influence of their deaths upon the public mind.

In a striking preface Mrs. Charles dwells justly on the contrast between these three heroic lives and deaths and certain features of the age. "This is said to be an age of scepticism" . . . "the heart of the Church is thought to be growing cold" . . . "our age is said to be one of enervating luxury" . . . "our England is said to be capable only of selfish aims and vacillating efforts;" but Livingstone, Gordon, and Patteson alike are contradictions of these generalizations. Yet their lives "are no anachronisms." They "belong essentially to England and to this 19th century, with the large tolerance for differences of thought, the passion for truth and scientific accuracy, the love of natural beauty, the pity for all weak and suffering creatures, which eighteen centuries of Christianity have wrought in Christendom." And in the "studies" themselves (as the three sketches are called), the parallelisms in the three lives are again and again suggested. Thus, it is pointed out how the kidnapping trade of the Pacific, which beset Patteson's mission from the beginning to the end, "linked his labours with the perilous tracking out of the same dragon to its African lair by Livingstone, and the battles fought against the same wrong in the Soudan by Gordon." But we must not enlarge; and we conclude with one extract, urging our friends to get the book and read every word of it:—

"And so they fell, these three, leading on each his forlorn hope: Livingstone, kneeling, reverent in attitude even in the weakness of death, in the heart of Africa, whose 'open sore' he died to make known; Gordon, in that same oppressed Africa, struck down through the treachery of one he trusted, by trusting, to redeem; Patteson, by the expiatory blows of the poor betrayed, bewildered islanders, who were indeed to him as his own children—all three among the people they lived and died to save, the robbed and wounded races of the world, so long fallen among thieves, to whom they went from the other side, and poured into their wounds their own life-blood to be the balm and oil."—(*Ch. M. Intelligencer.*)

WORSHIP IN SPIRIT AND IN TRUTH.

THE following is not an unusual incident, The worship of God, which ought to be the simplest and most sensible of all things, is often without simplicity, sense, or piety. We have far more respect for the choir who rendered this, than for the preacher and Church officer, who tolerated it. The *New Haven Palladium* says: Not long ago we went to Church in the city of—well, no matter where. There had recently occurred in our personal experience some things to gladden us and others to give us anxiety; and we felt unusually disposed to seek the relief of prayer and praise in public worship. We hoped that the minister would be able to express our desires better than we could, and that we might be able to join in some hymn of thanksgiving set to a familiar tune—our repertoire is not large. We had been sitting in the richly upholstered pew and staring at the painted windows but a few moments, when the organ suddenly hushed, and, in a distant corner of the Church, four fashionably-dressed ladies and gentlemen arose and sang. And this is what they sung: "God is a Spirit; God is a Spirit; and they that worship Him, and they that worship Him, and they that worship Him must worship Him in spirit and in truth. God is a Spirit; and they that worship Him; God is a Spirit; must worship Him; they must; must worship Him; in spirit and in truth; for the Father seeketh such; [*tenor*] for the [*all, loud*] seeketh such, seeketh such, seeketh such to worship Him [*Very softly*] God is a Spirit; [*waxing louder*] God is a Spirit; and they; they that worship Him; they; and they; they that worship Him must worship Him, must worship Him, and [*loud, yellendo*] THEY that worship Him; and they; must; that worship Him [*tenor softly*] must; [*contralto*] worship [*all*] Him in spirit and in truth; [*all but tenor*] for; [*all*] the Father seeketh such; [*bass*] seeketh such; [*all softly*] to worship Him, to worship; [*sort o' dying away*] in spirit and in tr-u-th.' As the concluding cadences softly died away among the vacant pews, like the "still small voice" among the cliffs of Sinai, we could not help wondering whether those much tortured words had any meaning, and, if so, whether that meaning had any application to the performance just ended. What *is* "worship in spirit and in truth?"—(*St. Louis Christian Advocate.*)

MARRIAGE AMONG THE QUAKERS.

DIVORCES are actually unknown among the Quakers, and this absence is accounted for by the extraordinary precaution employed when too young persons desire to be united in marriage. The parties placed their proposal of marriage in a written form, which is referred to the society of which they are members, and is acted upon at a "Preparation Meeting" thereof. If all the attendant circumstances are in every respect in accordance with the views of those present, the proposal is approved and is then introduced at the "monthly meeting," when it is again passed upon and a committee of investigation into the characters, habits and circumstances of the engaged twain is appointed. These committees always consist of two members of each sex. The committee, after a most thorough examination and investigation, makes its reports, generally at the succeeding "monthly" meeting. This ends the preliminary arrangements, and the twain are at liberty to proceed in the accomplishment of their marriage, a committee of two of each sex being appointed by the meeting to see it orderly conducted, and the marriage certificate delivered to the recorder. As a rule, the impressive ceremonies are generally conducted at the home of the bride and occasionally in the "meeting-house." At the nuptial ceremonies the certificate is given to the couple, which, after receiving their own signatures, is in turn signed by every person present, and frequently contains a hundred names. Engagement or wedding rings are rarely given.—(*N. C. Ad.*)

Miscellany.

—*Ch. M. Intelligencer:* The three Zenana and Female Education Societies which work more or less with the C.M.S., viz. the Church of England Zenana Missionary Society, the Indian Female Norman School and Instruction Society, and the Society for Promoting Female Education in the East, all report encouraging and expanding work. The C.E.Z.M.S. has now 77 lady missionaries "in home connection," 51 assistants "in local connection," 101 Bible-women (Eurasian and Native), and 215 Native teachers. Its missionaries visit 1,859 zenanas, and have in them 2,628 pupils. It has also 136 schools, with 4,914 scholars; and 4 Norman Boarding Schools, with 101 pupils training in them. This Society works side by side with C.M.S. at Calcutta, in Rural Bengal, at Jabalpur, at Mirat, in the Punjab and Sindh, in the Telugu Mission, at Madras, in Tinnevelly, and in Travancore and Cochin; and also at Fuh-Chow in China. The I.F.N.S.& I. S., co-operates with C.M.S. at several stations in the North-West Province, and in the Bombay Presidency; but it has other stations jointly with other societies. It has 46 missionaries and assistants, 85 Native teachers, 47 Bible-women, 750 zenanas with 986 pupils, 39 schools with 1,410 scholars, and 148 pupils in Norman Schools. The S.P.F.E.E. is alongside C.M.S. in Palestine, at three or four stations in North India, at Hong-Kong, Fuh-Chow, and Ningpo in China, and at Osaka in Japan; and it has important Missions elsewhere. It has 35 missionaries, 49 missionary correspondents, 274 schools with 16,688 scholars, and 330 zenanas with over 2,000 pupils. The C.E.Z.M.S., among other new moves, has placed on its list of honorary missionaries Mrs. Goodall, the excellent lady who labours so zealously with the C.M.S. Mission at Nagasaki, Japan; and it has started a new magazine for children, called *Daybreak*, printed on pink paper.

—Missionary Jessup of Beyrout says: In Palestine the Jews are cursed by the worst form of religious pauperism and mendicancy. They are about as badly demoralized as the once lordly Sioux Indians are by our Reservation system. Thousands of Jews have been sent through a series of years from Central and Southeastern Europe to the Holy Land and the Holy City, to live on the charity of European Israel and die on the sacred soil. Large funds are sent out annually to the Rabbis of Jerusalem, who act as the treasurers of this colossal almshouse. The wealthy Jews of Europe and America contribute largely to the fund. However decent and respectable a Jew may have been in Europe, it will not take many years of this almshouse regime to extinguish every spark of manliness and self-respect. Quarrels, jealousies, and bitter dissatisfaction are the natural and common experience of the colony.

Any Jew attending a Christian religious service, or becoming a Christian, is not only excommunicated, but cut off from all charitable help. As few of them have business, this amounts to driving them to starvation. You can imagine then the difficulties attending missionary labour in Jerusalem *for the Jews*. Those converted have to be taught trades at once, and set up in business, or they would starve. The most of the olive woodwork brought from Jerusalem, is made by these Jewish proselytes connected with the London Jew's Society.

Agriculture has been tried, to give them work, but they seem to hate the very thought of it. A colony of European Jews have a "Model Farm" near Jaffa. but they have not yet made it pay its way. The persecutions of Jews in Roumania and Southern Russia drove quite a number of them into Palestine, but the Turks took the alarm, lest a large influx of Jews should lead the Jews to claim Palestine as their own, and so the Sultan's Government forbade their coming, and is trying to stop all Jewish purchase of land and building of houses throughout the Holy Land. The Turks see another "Bulgarian question" in this attempt to set up Jewish colonies, and think only of some new war for nationality. So the poor Jews, expelled from Palestine, have to "go West," and America is their only real Land of Promise.

A few Jews have been reached by the Gospel in Syria. There is in Jerusalem quite a congregation of Jewish proselytes. The English missionary in Jerusalem, Mr. Friedlander, is a very devoted and earnest man, and during our visit to Jerusalem in April, we heard much of his work. He is himself a converted Jew.

—From Joseph Cook's Boston Lecture, Feb. 8th, reported in the *Independent*: In order to come to close terms with this most intricate theme of the relation of the divine will to man's freedom in conversion, I shall make use of an illustration which I must ask permission to spread out before you in detail. No comparison is good on all points, and this is intended only to show what man's work may be and what God's work is in the renewal of the will. I wish you to notice that I am speaking from the point of view of ethical science. I am presenting what I regard to be facts of experience, affirmed and verified by every human being who has yielded to God.

1. There is produced in a telescope an image of a star. There is produced in a soul an image of God.

2. When does the image of the star start up in the chamber of the telescope? Only when the lenses are clear and rightly adjusted, and when the axis of vision in the tube is brought into exact coincidence with the line of the rays of light from the star.

When does the image of God, or the inner sense of peace and pardon, spring up in the human soul? Only when the faculties of the soul are rightly adjusted in relation to each other, and the will brought into coincidence with God's will.

3. How much is man's work and how much is the work of the light in the case of the production of a star in the telescope? Man adjusts the lenses and the tube: the light does all the rest. It is the cause of the star in the telescope.

How much is man's work and how much is God's work in conversion? Man's will does count for something as a cause. Man may, in the exercise of his freedom as upheld by divine power, adjust his faculties to spiritual light, and when adjusted in a certain way, God flashes through them. He is the author of the star in the heart.

4. What is the difference between general and special illumination by the Divine Spirit?

What is the difference between general and special illumination within the tube of the telescope?

5. God gives the very light by which man adjusts the lenses of the soul. He gives man the strength to adjust the lenses. He gave man the lenses themselves. Immanent grace is in the lenses, prevenient grace is in the light, all is of God, and yet man has a part to perform, and man's part is in no contradiction to God's part.

6. As light is ready, on given conditions of reciprocity, to burst into all telescopes, so God in the kingdom of free grace, is ready on given conditions to burst into all souls.

—From Joseph Cook's Boston Lecture: Horace Bushnell was a teacher in Yale College at a time of religious awakening there; and although not an atheist, not an infidel, was greatly disturbed by doctrinal unrest. He was settling his opinions; he was passing through that tumultuous period known in the experience of most diligent inquirers, in which he could raise more questions than he could answer. The pupils under him were profoundly affected by the religious movement in the college. His great manliness, his benevolence, his social feeling, caused him extreme pain in view of the fact that he seemed to stand in the way of the religious reformation of his own scholars. He paced up and down his room meditating on his personal duty, and finally came to this proposition: "I have no doubt that there is a distinction between right and wrong. I feel sure on that one point; am I willing to act according to my belief? I have perfect confidence that there is a distinction between right and wrong; am I willing to throw myself over the line between the wrong and the right, toward the side of the right, and hereafter consecrate myself irrevocably, utterly, affectionately, to the following of the best religious light I possess?" He knelt down. He consecrated himself to the performance of all duty known to him. He rose with a forehead white, and the light of a star in his soul. [Applause.] Were all his doubts dissipated at an instant's notice? Not at all. But they were like the mighty pines on the mountain tops after the lightning has smitten them. They do not fall, but they cease to grow. They are no longer trees; they are timber. [Applause.] He went on and on, until he came to be a prince with God, one of the leaders of religious discussion, one of the most spiritually-minded of theologians. I do not accept all his speculations: but the element in him that strikes all men who once fairly see it, is his spirituality. It strikes even those of a faith opposed to his. I think that our friends of the liberal school in theology revere the memory of Horace Bushnell for his sermons on the new life as well as for his philanthropic efforts. But the central thing in him, the pillar of fire which led him into the promised land, was surrender to God, or to what he knew to be duty, and to the whole of it. At the instant of irreversible, affectionate surrender, at the instant of that adjustment of the lenses of his soul, God flashed through him. (See Dr. Bushnell's "Biography," pp. 57—60. and also his discourse to the students of Yale College on the "Dissolving of Doubts.").

—"The Word of Jehovah."—"*The Word of Our God shall stand for Ever.*"—*Dr. Horatius Bonar*: "I should like to avow solemnly in these days, that after fifty years' study of prophetic subjects, I feel a vastly greater certainty, as years roll on, with regard to the Divine authority and verbal inspiration of the Word of God. If ever, as to these points, a doubt has passed through my mind with respect to this Book, that doubt has disappeared. And then in connection with this, I feel greater and greater certainty as to the literal interpretation of the whole Word of God, historical, doctrinal, and prophetical. Literal, if possible, is I believe, the only maxim that will carry you right through the Word of God, from Genesis to Revelation."

C. H. Spurgeon: "We cannot but express our sense of the superficiality of the best and most laborious of comments when compared with the bottomless depths of the Sacred Word, nor can we refrain from uttering our growing conviction that the Scriptures possess a verbal as well as a plenary inspiration; indeed we are quite unable to see how they could have the one without the other. So much of meaning dwells in the turn of an expression, the tense of a verb, or the number of a noun, that we believe in the inspiration of the words themselves.

Our Lord's favourite sentence, "It is written," must of necessity apply to words for only words are written.

Those words which the Holy Ghost teacheth are Spirit and Life, quickening us and breathing fire into our souls."

TELEGRAPHIC NEWS.

Constantinople, April 1st: Despite the pressure from the Porte and the Great Powers, Prince Alexander is unyielding and still insists on being appointed Governor-General of Roumelia for life.

London, 2nd: In the House of Commons last evening Mr. Gladstone stated that, owing to the discord which prevails regarding the nominations made to the Select Parliamentary Committee of Inquiry into the Government of India it will not, improbably, have to be postponed.—Lord Randolph Churchill declines to accept a seat on the Committee unless the number of members is reduced from thirty-two to sixteen.—Rumours are afloat as to its possible abandonment.—H. R. H. the Prince of Wales has appointed a Committee to receive those visitors who are coming to England from India and the Colonies to the Indian and Colonial Exhibition.—In the House of Lords last night the Earl of Rosebery (Foreign Secretary), replying to a question respecting the sudden departure of the Russian Squadron from Suda Bay for Smyrna, said that the ships had merely gone to Smyrna to be revictualled and would return to Suda Bay and rejoin the International Fleet after shipping their stores. His lordship added that the Russian Government had promised their cordial co-operation with England in the task of preventing hostilities between Greece and Turkey.—The trial of the petition against the return of Mr. Jesse Collings, member for Ipswich, before Mr. Justice Denman and Mr. Justice Cave, has been concluded, and resulted in his being unseated.—Mr. Collings has consequently resigned his office of Secretary to the Local Government Board.

Belgrade, 2nd: M. Garashanine's Ministry has resigned, and a new Cabinet has been formed under the Presidency of M. Ristics.—The appointment of M. Ristics to power is regarded with apprehension by the peace party, as he has been openly favouring the Russian Panslavist cause during the late war with Bulgaria, and approved the various petitions presented to King Milan for the renewal of hostilities against Prince Alexander, as well as for his anti-Austrian proclivities.

London, 3rd: In the House of Commons last night, the Premier, in reply to a question, said that, owing to a difference of opinion which has arisen, he was afraid that he could not complete the appointment of the East India Committee of Inquiry.—An important meeting, convened by merchants in London, took place at Guildhall yesterday, for the purpose of protesting against the proposed intention of Mr. Gladstone's Government to introduce a scheme in the House of Commons, conceding legislative independence for Ireland.—The Lord Mayor of London presided.—Several speeches were made pointing out the gravity of the subject and the danger of setting up a dual Parliamentary control in the United Kingdom.—A resolution was unanimously passed condemning the concession of Home Rule for Ireland.

ARCHIVES OF BOMBAY

Constantinople, 3rd: The first sitting of the Conference of the Ambassadors of the Great Powers on the Roumelian question, which has been postponed from time to time owing to the difficulties raised by Russia, will take place on Monday.

Athens, 3rd: A Ministerial Bill has been introduced in the Greek Parliament for a loan of twenty-five million drachmas for the purpose of increasing the Army and Navy.

London, 4th: The English and Austrian squadrons in Suda Bay have been reinforced with a view to the possible coercion of Greece.

Haiphong, 4th: The column under General Jamont, which had occupied Van Ban Chan in February last, after having traversed 60 kilometers with great difficulty, has successfully occupied Leo Kai on the Red River. It is one of the points which the Chinese Government firmly declined in 1883 to open up to foreign trade when the negotiations were in the hands of Marquis T'seng and M. Challemel-Lacour.—The French traders expect a brisk business with the Chinese province of Yunnan now that the French influence has been extended so far northwards by the occupation of Leo Kai, but the Chinese Commissioners are still delaying the labours of the Delimitation Commission owing to their exacting claims.

Belgrade, 4th: M. Ristics at the last moment relinquished his task of completing the new Cabinet, and M. Garashanine has been recalled and is forming a Cabinet.

Candia, 5th: The Russian Squadron, which had gone to Smyrna to revictual has, returned to Suda Bay and joined the International Fleet assembled there.

Constantinople, 5th: The first sitting of the Conference took place to-day, when the Protocol was signed, which provides for the appointment of Prince Alexander as Governor-General of Roumelia for a term of five years.

Suakin, 5th: The native Indian contingent here will embark for Bombay during this month, their places being filled by Egyptian troops.

London, 6th: The Right Hon. W. E. Forster, member for Bradford, is dead.

London, 8th: Mr. Caine, the Liberal candidate, has been elected member of Parliament for Barrow-in-Furness in the place of Mr. David Duncan, who has been unseated for bribery on the part of his agent.—Sir John Walsham, the new British Minister Plenipotentiary and Envoy Extraordinary to the Court of Pekin, has started to take up his appointment. His Excellency is the bearer of cordial letters from her Majesty Queen Victoria to the Emperor of China relative to the pending questions between England and China, and is also charged to give assurances of the friendly intentions of the British Government towards China in connection with the annexation of Upper Burmah.—It is stated that her Majesty the Queen intends sending, by a special ambassador, a jewelled Imperial Order to the Emperor of China.

GREAT EXCITEMENT IN WALES ABOUT A MARVELLOUS CURE.

LIVING SIX YEARS WITHOUT GOING TO BED.

Mr. EDITOR,—While spending a few days at the pleasant seaside town of Aberystwith, Cardiganshire, Wales, I heard related what seemed to me either a fabulous story or a marvellous cure.

The story was that a poor sufferer who had not been able to lie down in bed for six long years, given up to die by all the Doctors, had been speedily cured by some Patent Medicine. It was related with the more implicit confidence from the circumstance, as was said, that the Vicar of Llanrystyd was familiar with the facts, and could vouch for the truth of the report.

Having a little curiosity to know how such stories grow in travelling, I took the liberty while at the village of Llanrystyd to call upon the Vicar, the Rev T Evans, and to enquire about this wonderful cure. Though a total stranger to him, both he and his wife most graciously entertained me in a half hour's conversation, principally touching the case of Mr Pugh, in which they seemed to take a deep and sympathetic interest, having been familiar with his sufferings, and now rejoiced in what seemed to them a most remarkable cure.

The Vicar remarked that he presumed his name had been connected with the report from his having mentioned the case to Mr John Thomas, a chemist of Llanon. He said Mr Pugh was formerly a resident of their parish, but was now living in the parish of Llanddeinol.

He strongly vouched Mr Wm. Pugh's character as a respectable farmer and worthy of credit. I left the venerable Vicar with a livelier sense of the happy relation of a pastor and people, feeling that he was one who truly sympathised with all who are afflicted in mind, body, or estate.

On my return to Aberystwith, I was impressed with a desire to see Mr Pugh, whose reputation stood so high. His farm is called Pancom-Mawr, signifying "above the dingle," situated near the summit of a smooth round hill, overlooking a beautiful valley in which is situated the lovely ivy-mantled Church of Llanddeinol. I found Mr Pugh apparently about 40 years old, of medium height, rather slight, with a pleasant and intelligent face. I told him I had heard of his great affliction and of his remarkable and almost miraculous relief, and that I had come to learn from his own lips, what there was of truth in the reports.

Mr Pugh remarked that his neighbours had taken a kindly and sympathetic interest in his case for many years, but of late their interest had been greatly awakened by a happy change in his condition. What you report as having heard abroad, said he, is substantially true, with one exception. I never understood that my case was ever given up as hopeless by any Physician. I have been treated by several Doctors hereabouts, as good as any in Wales, but unfortunately no prescription of theirs ever brought the desired relief.

Fifteen years ago, he said. Ifirst became conscious of a sour and deranged stomach and loss of appetite, which the Doctors told me was Dyspepsia. What food I could hold in my stomach seemed to do me no good and was often thrown up with painful retchings. This was followed after a time with a hoarseness and a raw soreness of the throat which the Doctors called bronchitis, and I was treated for that, but with little success. Then came shortness of breath and a sense of suffocation, especially nights, with clammy sweat, and I would have to get out of bed and sometimes open a door or window in winter weather to fill my lungs with the cold air.

About six years ago I became so bad that I could not sleep in bed, but had to take my unquiet rest and dreamy sleep sitting in an arm-chair. My affliction seemed to be working downward into my bowels as well as upwards into my lungs and throat. In the violent coughing spasms which grew more frequent, my abdomen would expand and callapse and at times it would seem that I should suffocate. All this time I was reduced in strength so that I could perform no hard labour and my spirits were consequently much depressed.

Early in this last spring I had a still more severe spasmodic attack, and my family and neighbours became alarmed, believing that certainly I would not survive, when a neighbour, who had some knowledge or had heard of the medicine, sent to Aberystwith by the driver of the Omnibus Post, some seven miles distant, and fetched a bottle of Mother Seigel's Curative Syrup.

This medicine they administered to me according to the direction, when to their surprise and delight no less than my own, the spasm ceased I became at ease, and my stomach was calmed My bowels were moved as by a gentle cathartic, and I felt a sense of quiet comfort all through such as I had not before realized in many years. I could walk arround the house and breathe comfortably in a few hours after I had taken the medicine. I have continued to take the medicine daily now for something over two months, and I can lay down and sleep sweetly at nights and have not since had a recurrence of those terrible spasms and sweatings. I have been so long broken down and reduced in my whole system that I have not tried to perform any very hard out-door labour, deeming it best to be prudent lest by over-exertion I may do myself injury before my strength is fully restored. I feel that my stomach and bowels have been and are being thoroughly renovated and renewed by the medicine. In fact I feel like a new man.

I have been much congratulated by my neighbours, especialy by the good Vicar of Llanrystyd, who with his sympathetic wife have come three miles to shed tears of joy on my recovery.

I bade Mr. Pugh goodbye, happy that even one at least among thousands had found a remedy for an aggravating disease.

Believing this remarkable case of Dyspeptic Asthma should be known to the public, I beg to submit the above facts as they are related to me,

F. T. W.

PASSENGERS SAILED

Per Str. *Australasian*, April 7:

For London—Mr and Mrs Pearson and 2 children, Mrs Clerk, Mrs Bedford and child, Mrs Merchant, Miss Merchant, Mr and Mrs Clive, Mr and Mrs Evans and child, Col Bailey, Mrs Mackay, Maj and Mrs Garnault and child, Mrs Quillet and child, 4 gentlemen, Mr S C Sherwood, Mr and Miss Saunders and 3 children, Mrs Parker Jarvis, and Dr Hunter.

P. and O. Str. *Peshawur*, 9th:

For London—Mrs W Loch, child and infant, Master Alick and Harry Jones, Miss Wood, Mr H C Kennard, Mrs Laurie and child, Mr and Mrs W J Dare and infant, Mrs Wrench and 3 children, Mrs Noble and child, Mr and Mrs J Davey and 2 children, Mrs R A Gilchrist and children, Surg-Genl F F Allen, Major and Mrs Lamp, Dr and Mrs C Cameron and 3 infants, Mr Surfaraz Ali Abdul Ali, Mr R E C Grieve, Mr Nelson Beaumont, Mr and Mrs Cotes, Sister Sophia, Sister Annette, Mrs White, child and infant, Mr G Wilson, Mr Toward and 2 children, Mr Ibrahim Saheb D Ahmadi, Miss Haig, Mrs Badham and infant, Master Shoulbred, Major J H Nevil, Miss Richardson, Mr Condnitt and 2 children, Mr and Mrs F Hutchinson and infant, Mrs Pitt and 2 children, Dr and Mrs Carmichael and 3 children, Mr and Mrs Dick Sande, Col Warden, Mr A F Brown, Sergt Clark, Mr Peter McEwan, and Mr Stockel.

For Brindisi—Mr Theodore Thomas, Mr Char Mansbendel, Mr C Savage, Mr H Russell, Mr C E Farren, Mr W B Beestie, Surg J Ward, Mr Trevor, Mr C C Waish, Col H Bengough, Mr St Quentin, Mr C J Brazier, Mr and Miss Bhownuggree, Col John Hay, Mr Kench, Mirza Mahomed Ali Jan, and Mr J Dance.

For Venice—Mr and Mrs E P Robertson, Col Johnstone, Mr H Tremenhere, Mr Melitus, CS, Capt E Nicholas, Mr J G Cordery, Mr Hickman, and Mr W F Anstruther.

PASSENGERS ARRIVED

P. and O. Str. *Mirzapore*, 5:

From Portsmouth—Miss E A Belcher, Col Beamish, Mrs Beamish, Major Cochram, Capt Dennis, Lieut Bayliss, Lieut Elliott, Lieut Morris Lieut Hardinge, Surg Mc Grath, Mrs S James, Major Garnett, Mr A Marshall, Major Genl Solly Flood, and Miss Solly Flood.

From London—Mr Lassam, Mr D Beet, Mr D Hunter, Mr J McGregor, Mr Geo Rurn, Mr O Thompson, Mr T Weatherley, Mr Williams, Mr Slater, and Mr Albert.

From Gibraltar—Governor and Mrs Ferrina Amaral and infant, Lieut M J Lapa Valente, Capt and Mrs Souza Lobo and infant, and Lieut F Posodla.

From Suez—Mr Maxwell Adams, Mr W H Propert, Mr J Inverarity, Major E A Fraser, Mr Mostyn Owen, Mr Bateman Smith, and Mr Nisbet

Domestic Occurrences.

BIRTHS.

CALDWELL—March 23. at Goordaspore, Punjab, the wife of the Rev A B Caldwell, American Presbyterian Mission, of twin daughters.

WINCKLER—Mar 25th, at Cochin, the wife of J. B. Winckler, Port Officer, of a son.

HYDE—March 30th, at Secunderabad, Deccan, the wife of John Hyde, Government Telegraph Department, of a daughter.

DEATH.

SPOONER— April 3rd, at Igatpuri, Isabel Harriet Amelia, the beloved wife of Mr. Wm. Spooner, Locomotive Department, G. I. P. Railway, aged 37 years,

"BOMBAY GUARDIAN."

The following are the Subscriptions received up to date:—

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